A

SERMON

Preached before the

Incorporated SOCIETY

FOR THE

Propagation of the Goſpel in Foreign Parts;

AT THEIR

ANNIVERSARY MEETING

IN THE

Pariſh-Church of St. *Mary-le-Bow;*

On *Friday* the 18*th* of *February*, 1725.

By the Right Reverend Father in GOD,

JOSEPH, Lord Biſhop of *Glouceſter*.

LONDON,

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February 18. 1725.

At the Anniverſary Meeting of the Society for the Propagation of the Goſpel in Foreign Parts.

AGreed, That the Thanks of the Society be given to the Right Reverend the Lord Biſhop of *Glouceſter*, for his Sermon Preached this Day before the Society; And that his Lordſhip be deſired to Print the ſame.

David Humphreys, Secretary.

Pſalm lxvii. 5.

Let the people praiſe thee, O God; let all the people praiſe thee.

THE Subject of theſe Words, and of the whole Pſalm is, according to moſt Interpreters, a Prophetick Prayer for the Accompliſhment of that Bleſſing, which we are at this time met together to promote, *viz.* The ſpreading of the Meſſiah's Goſpel, and the Enlargement of his Kingdom. That the *Jews* underſtood it in this Senſe, may be concluded from the frequent Uſe they made of this Pſalm in their Religious Offices; and their ſtill continuing it in the Service of the Synagogue, as reſpecting indeed a Saviour yet to come; and that the Chriſtian Church agree with them

in the general Interpretation, but with this Difference, that they apply it to a Meſſiah already come, is as evident from the Part which it bears in the daily Worſhip of our Church, as well as in other Chriſtian Liturgies.

Such a Foundation have we for the pious Enterprize we are engaged in, that we know it to have been *the Deſire of many righteous Men*, as our bleſſed Saviour tells us, *of Kings and Prophets*, and of the faithful under both Covenants; that it has been all along the Subject of good Mens Prayers, their point in View, and their moſt pleaſing Expectation. And ſuch is our Aſſurance of Succeſs, that how unequal ſoever our natural Powers may be to the Undertaking, how great ſoever the Difficulties in our Way, how diſcouraging ſoever the ſlow Progreſs may be which we have yet been able to make in it, we have nevertheleſs an unſhaken confidence, that the Favour of the Almighty, and the Decrees of Providence are on our ſide; and that if any Regard be due to the inſpired Writers of the old Law, or to the Evangeliſts and Apoſtles of the new, we have a clear

Luke 10. 24.

Matt. 13. 17.

Teſti-

Teſtimony, and *a ſure Word of Prophecy*, that the good Work we are labouring at ſhall be at length accompliſhed, and the Kingdom of the Meſſiah extend it ſelf over the whole Globe; that *the People*, or Nations, *ſhall every where praiſe* and acknowledge him, *yea all the People praiſe him.*

In diſcourſing upon which Words thus explained, I ſhall take Occaſion to obſerve from them theſe three Things, *viz.*

I. The Excellency of the Meſſiah's Goſpel, and the Uſe and Importance of it to all Mankind.

II. The juſt and reaſonable Motives of engaging in this Buſineſs of propagating his Religion throughout the World. And,

III. What are the beſt Expedients, and the moſt likely Means of being ſucceſsful in this Enterpriſe.

I. As for the Excellency of the Meſſiah's Goſpel, and the Uſe and Importance of it, they may be clearly gathered from its valuable

valuable and myſterious Doctrines, which are undiſcoverable by bare Reaſon; [2] from the great Purity and Holineſs of its Precepts; [3] from that perfect and lively Pattern which the Author of it has ſet before us; and [4] from thoſe powerful and coercive Sanctions, whereby our Obedience to it is enforced.

1. It might indeed have been diſcovered by the Light of Nature, that Man was in a corrupt degenerate State, deſtitute of moral Virtue, and with a ſtrong Inclination to every evil Way; but how to reconcile him to the Favour of God in ſuch Circumſtances, to make Atonement for his Guilt, and to ſatisfie the great Governour of the World's offended Juſtice, was a Secret unknown to the greateſt Proficients in humane Learning; nor could any of the Philoſophers have unfolded the ſtupendious Work of Man's Redemption, by the Son of God's becoming incarnate. *That Myſtery*, as the Apoſtle obſerves, *which in other Ages was not made known unto the Sons of Men, and which from the beginning of the World had been hid in God*, was firſt proclaimed at the Meſſiah's Coming, and it was by his

Epheſ. 3.

glorious

glorious Goſpel that the Almighty declared himſelf reconcileable to the Gentile World, and that *Life and Immortality were brought to Light.*

2. Nor is the Chriſtian Inſtitution leſs admirable for its refined and holy Precepts, in which the Duty of Man in all his relative Offices is compleatly and accurately ſet before him. He is there taught a rational Worſhip of God without Superſtition or Inſincerity; an affectionate Love to his Brother without Weakneſs, Self-intereſt, or Flattery; a regular and virtuous Government of himſelf, free from all Affectation, Pride, or Cenſoriouſneſs. In this Evangelical Syſtem of Ethics, the Seeds and firſt Principles of Vice are extinguiſhed; and every Tincture or Reſemblance of an evil Action is guarded againſt and diſallowed; the noble Virtue of Fortitude, and the amiable Grace of Charity, ſhine here with a double Luſtre, ſeem raiſed to an Height above Nature, and ſtretched to a Degree beyond humane; and yet that the Science taught is not merely ſpeculative, nor a bare Theory of Morals, but ſuch a Rule of Life as is redu-

reducible to Practice, and may be copied after, is evidently proved, and was intended to be ſhewn by that compleat and lively Pattern, which the Author of this Goſpel cloathed himſelf in our own Nature to ſet before us.

3. By following after other Models, how celebrated ſoever, tho' of Heroes, Philoſophers, or Saints, we are ſure of being defective, becauſe the beſt of them have been ſo; and we expoſe our ſelves to the Hazard of being led into Tranſgreſſions by the Fame and Reputation of their Characters; for the greateſt Genius's, the moſt eminent in ſome particular Accompliſhments, have been commonly obſerved to be not without their Imperfections, and ſometimes their Vices, to counterballance them: Whereas, in the Pattern of the bleſſed *Jeſus*, we have an infallible Guide, and an unerring Rule to walk by; his Ways and Precepts were entirely correſpondent, and his Life and Manners a compleat Tranſcript of his Doctrine.

4. Had the Religion of the Goſpel indeed, even under the Advantage of ſuch holy Laws, and ſo ſafe an Example, been taught

taught as ſome of the Heathen Sages recommended Virtue, *i. e.* for Virtue's Sake, and as its own Reward, the Motive might have been too weak to carry Men on, and the World's Temptations to Diſobedience too powerful to be withſtood; but that the Leſſons here taught us are of another Nature, and of the utmoſt Conſequence, may be gathered from thoſe weighty Sanctions which go along with them, ſuch as an Aſſurance of the Soul's Immortality, of a Day of Trial and future Judgment, for every Work done in the Fleſh, of the Joys of Heaven for a Reward, and the eternal Pains of Hell for a Chaſtiſement.

This is the Sum and Subſtance of that holy Religion, which the kind Providence of God has inſtructed us in, whoſe Diſcoveries have raiſed our Hope, and whoſe Light is given us to walk by; in whoſe ſacred Writings we believe we have eternal Life, and by whoſe Faith and Obſervance we promiſe our ſelves a future Inheritance of Bliſs and Immortality. In Acknowledgment of theſe Mercies of the Almighty, and under a grateful Senſe of his ineſtimable Benefits

conferred, we are labouring to make him ſome Returns, and are aiming at a faint Reſemblance of his Goodneſs, by extending the Happineſs we enjoy to our Fellow-creatures, and carrying the *glad Tidings of Salvation to thoſe who ſit in Darkneſs*, and where the Doctrine of a reconciled God, a compleat Satisfaction for Sin, and of a *glorious Redeemer*, has either not been taught, or is loſt and forgotten.

In diſtributing the things of this World, Men are often check'd by the Conſideration that what they give to others is taken from themſelves, and that by every Act of their Beneficence they become poorer; but ſuch is the diffuſive Nature of ſpiritual Treaſures, that they are not impaired, nor in the leaſt diminiſhed by being communicated. A property in this Wealth would take from the Worth of it, and what is a ſeeming Contradiction, a part is preferable to the whole; the more Sharers and joint Heirs there are in this Inheritance, the richer and more valuable is every one's Poſſeſſion.

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The *Jews* indeed had other Sentiments of the Divine Favour, and were for confining it to themſelves; they gloried in their Covenant, for its being peculiar to their Nation, and were ſo narrow ſpirited in limiting every Bleſſing to their own Tribes, that it may look like an Inconſiſtency in them to have travelled Sea and Land to make Proſelytes, while they imagined that none of their Converts, whether of the Gate or of the Covenant, could attain to an equal Acceptance with God, and to the ſame Rank of Favour which they ſtood in. But we who are Diſciples of a more gracious Law, and *a better Covenant*, and who *perceive*, with St. *Peter*, *that of a Truth God is no Reſpecter of Perſons; but in every Nation he that feareth him and worketh Righteouſneſs is accepted with him*, have greater Encouragement to extend our Religion, not only *to the loſt Sheep of the Houſe of Iſrael*, *but to the opening alſo a Door of Faith unto the Gentiles*; to increaſe, as much as we are able, the Number of the faithful, *that the Heathen may become our Lord's Inheritance*, *and the uttermoſt*

Acts 10. 34.

Mat. 10. 6.

Acts 14.

Parts of the Earth his Poſſeſſion; that every Language and People, *from the Eaſt, and from the Weſt, from the North, and from the South, may be gathered unto his Flock, and become one Fold under one Shepherd.*

This was the good Intent, and has hitherto been the Buſineſs of our SOCIETY; and to this End have been directed our united Counſels and Contributions, with the kind Aſſiſtance of many others who wiſh well to, and have given an helping Hand to our Deſign. *The Harveſt indeed is great, and the Labourers few*; but how diſtant ſoever the Time of *reaping*, and of bringing in *the Fulneſs of the Gentiles* may be, yet *we faint not, neither grow weary in well doing*, while our Undertaking is ſo laudable. And we have in the

Luke 10. 2.

II*d* Place, The following Encouragements to carry us on with it, *viz.* That we are promoting the Happineſs and Salvation of as many of our Fellow Creatures as we are able; that we contribute, by extending the Goſpel Light among Men, to the Increaſe of God's Glory;

Glory; and that by ſuch our Endeavours we may hope at leaſt to obtain an additional Bleſſing to our ſelves.

If we have in earneſt embraced the Chriſtian Faith, do believe its Doctrines, and rely upon its Promiſes, we cannot but account our Religion one of the greateſt Bleſſings we enjoy. And if the Nature of this Happineſs be ſuch, that we can let the reſt of Mankind partake of it without Prejudice to our ſelves, purpoſely to hide and reſtrain it from them, would be great Cruelty; and not to be at ſome little Trouble to impart it, is neither agreeable to Chriſtian Charity, nor humane Compaſſion. Whereever we find the Form and Image of our Maker, *i. e.* the Faculties of a reaſonable Soul, it is our Duty to take all Opportunities of communicating the glad Tidings, and gracious Terms of Salvation; but where we have a frequent Intercourſe by Commerce, and carry on an advantageous Traffick, and enrich our Country by the Wealth or Labours of an uncivilized, illiterate People, it is but bare Juſtice, and a Debt we owe them,

them, to enlighten their Minds with ſaving Truths, to *turn them from dumb Idols to the Worſhip of the living God*, and let them into a Share of *our ſpiritual Things*, in Exchange for *their temporal ones*.

Upon theſe Conſiderations our Thoughts have been hitherto chiefly directed, and our Miſſionaries ſent to thoſe Countries where we have Plantations and Colonies; and as there is little Hope of recommending our Religion to the Natives, till our own People in thoſe Parts are brought to a better Knowledge, and a ſtricter Obſervance of it, our main Buſineſs at preſent is, and our Fund is likely to be for ſome time employed about that preparatory Service. Not that the larger view of our SOCIETY is given over as impracticable; but that this previous Work is judged to be of ſuch Neceſſity, that ſhould we omit it, it would prove a ſtumbling Block, and a Prejudice, and indeed an inſuperable Difficulty in our Way. For with what Hopes of Succeſs, with what Face or Confidence

dence could we call upon the native *Indians*, and exhort them to the Belief and Obſervance of the Goſpel; or how could we perſwade them that we are in earneſt, and really expect to be ſaved by it, till our own People, who live in their Neighbourhood, and with whom they have frequent Communication, are brought to ſhew more Regard to its Ordinances? Till the publick Worſhip of God, and a regular Miniſtry is ſettled among them, which not many Years ago they were generally deſtitute of; and tho' by the Care of the SOCIETY, a good Progreſs has been made in this Buſineſs, and many Churches, Chappels, and Schools have been erected, yet there remains a great deal ſtill to be done, and till which is done, we ſhall hardly be in Circumſtances to make ſucceſsful Attempts in converting the *Pagan* World, in bringing *the Kingdoms of the Earth to be the Kingdoms of our Lord, all Princes to fall down before him, and all Nations to ſerve him.*

But are we certain, will ſome be apt to ſay, that the Pleaſure of the Almighty

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is purſued, and the Glory of God intereſted, in our endeavouring to make *every Knee bow at the Name of Jeſus, and every Tongue confeſs him to be the Chriſt; in gathering together the Gentiles to be Fellow Citizens with the Saints, and Diſciples of one Lord, one Faith, one Baptiſm?* May not that Diverſity of Religions, which Men of plain Senſe and Underſtanding have always thought a Diſhonour to God, and offenſive to him, be really what he approves of, and his Name be the more exalted, by being praiſed with that Variety of Rites and Ceremonies, which have been inſtituted by humane invention all the World over?

This indeed has been inſinuated by ſome free Reaſoners, and inferred from hence, that were it not pleaſing to God, he would have ordered Things otherwiſe, and not have ſuffered ſo great a part of Mankind to have gone on for ſo many Ages in a Practice which he abominated. But if this Argument be of any Force, it will equally prove that the Vices and Immoralities of Men are pleaſing to God, and the many Iniquities of a corrupt

World

World are to his good Liking; for they too have Preſcription on their Side, and an equal Antiquity to boaſt of. The proper Diſtinction therefore to be made in both Caſes is, that the Permiſſion of the Almighty is a very different Thing from his Approbation; that the nature of Man, as a free Agent, and his Condition here as in a State of Trial, make it expedient that he ſhould be at Liberty to do evil as well as good, and that he ſhould have all that Freedom of acting, which he ſo ſeldom makes a right Uſe of. Upon this bottom ſtand all the Precepts of natural Religion, and the Perſwaſives of *Moſes* and the Prophets, our bleſſed Saviour and his Evangeliſts, who, how much ſoever they deſired the Converſion of the World, made no Uſe of a coercive Power for that Purpoſe, nor of *cunningly deviſed Fables.* 2 Pet. 1. 16.

We may therefore allow very readily, that it is not the divine Will, nor for God's Honour, that Religion ſhould be propagated by Croiſades, Inquiſitions, or an Holy War; that *our Father which*

is in Heaven had much rather *his Kingdom* ſhould not *come*, nor *his Will be done in Earth*, than to have it performed only by ſuch as are preſſed into his Service. How abſurd and impious is it to burn, and maſſacre, and deſtroy Mens Lives, for his Name's Sake and Honour,
Luk. 9. 56. who *came into the World to ſave them*? Did any Calamity ever befal the poor *Americans* equal to that of their firſt Converſion? Could they be thought
Luk. 2. 10. Meſſengers of the *Prince of Peace*, and *of glad Tidings of great Joy to all People*, who harraſſed them with Fire and Sword to receive Baptiſm, and with an unchriſtian Spirit, and a barbarous Zeal, put to Death Thouſands, nay Millions, and laid waſte and depopulated whole Provinces? Nor is the infamous Method of making Converts in the *Eaſt*, tho' for Want of Power leſs cruel, to be honoured by the Name of propagating the Goſpel, or of doing God Service. Our bleſſed Lord's Apoſtles, had they been without the Power of Miracles, would have ſcorned to counterfeit them by Mathematical Tricks, or Aſtronomical Predictions; they would

would have deteſted with Abhorrence the perfidious Practice of mixing the Chriſtian Religion with Paganiſm, and making *Chriſt have Fellowſhip with Belial.* 2 Cor. 6. 15.

But it does not from hence follow, that becauſe there have been many corrupt ways of making Proſelytes, there are therefore no good ones. Our bleſſed Saviour did certainly lay his Commands on his Diſciples to *go and teach all Nations*, and *to preach the Goſpel to every Creature.* He aſſures us, that *there is Joy in Heaven, and among the Angels of God over one Sinner that repenteth.* How far ſoever the uncovenanted Mercies of God may poſſibly extend, there is no federal Certainty of a Reconciliation with him, but thro' the Merits of his Son. As ſure as it is that he died for all the World, ſo clear is it that all had Occaſion for his doing it. The Way of entitling Men to his ſaving Health, is by bringing them to the Knowledge of his Truth. But how ſhould the Heathen Nations *believe in him of whom they have not heard? And how ſhould they hear without a Preacher? And how ſhould any* Matt. 28. Mark 16. Rom. 10. 14.

one preach to them except he be ſent? To ſend *Labourers* into this *Vineyard*, is the Buſineſs we are here met about, and is neither an uſeleſs nor Romantick Undertaking, but ſuch as well becomes our Chriſtian Character, is an Evidence of our good Will towards Men, and of our Zeal for God's Glory, and will no doubt be recorded among the beſt of our Actions in the Book of Life.

III. What remains therefore but that we conſider in the III*d* and laſt Place, what will be the beſt Expedients, and the moſt likely Means of ſucceeding in this Enterpriſe.

It would not be pardonable, ſhould I, on this Occaſion, repeat, nor will it be eaſie to add to, thoſe many able Counſels and Annual Inſtructions, which have been here delivered upon this Subject; and indeed the excellent Rules and Orders of the SOCIETY, concerning the Choice and Regulation of the Perſons to be imployed by them, ſhew that there is little Occaſion for it. All the prudent care that can be, ſeems already taken in the Con-

Conduct of this Affair; and as our Corporation certainly has no temporal Intereſt in View, ſo neither does it diſcover any Marks of pious Fraud, or of a perſecuting Spirit. Our Buſineſs and our Intent is plainly this; To ſpread the Goſpel Light as far as we are able; and in Order thereunto, to ſend Preachers, and Catechiſts, and School-maſters, to our Colonies Abroad; and when the Worſhip of God is well regulated and ſupplied there, to extend our Care and Inſtructions to the native Heathens. Our Methods of doing this, is much the ſame as the Work of the Miniſtry is carried on by us at Home, *i. e.* by ſuch Stipends and Encouragements, as may furniſh a reaſonable Subſiſtance, and if it might be a Recompence for the Toils they undergo. For theſe Ends we contribute our ſelves, and exhort others to lend their Aſſiſtance; and from ſome we have received conſiderable Gifts and Legacies without our Application. Our certain Yearly Income is not quite one third of our conſtant Annual Expences; ſo that for the reſt, we are forced to rely upon, what indeed has hitherto not failed us, the Care of Providence.

But

But here we muſt ſtop a little, to argue with ſome, who, without any Partiality to our Order, are very ready, as often at leaſt as Occaſion offers, to mind us of our Duty. If, ſay they, to propagate the Goſpel in Foreign Parts be ſo good a Work, why don't our principal Clergy, who are the ableſt and beſt qualified, ſet about it? To this it may be anſwered, and very truly, that they have for the moſt part Imploys already, for the faithful Diſcharge of which the beſt of them
2 Cor. 2. 16. are not more than *ſufficient*; the conſtant Duty they have of inſtructing or governing, and the cavilling tongues and pens of unbelieving Men, find them Buſineſs enough here; the Flocks committed to their Charge are commonly very great, and too much inclined to wandring; they have many ſtray Sheep to bring back again to their Folds, and there are Wolves on every Side ready to make a Prey of them.

Beſides, tho' the Clergy, the higheſt as well as the loweſt, have dedicated themſelves to miniſter in holy Things, yet, wirhout a particular Deſignation of God, they are perfectly at Liberty to do

do it in ſuch Places as are moſt commodious to them. Before *Moſes*, tho' commanded by God himſelf, would ſtir one Foot on his Journey towards *Ægypt*, he inſiſted upon having full Credentials; nor was he ſatisfied he had them, till *he threw his Rod upon the Ground, and ſaw it turn into a Serpent.* Exod. 4. 3. Were it the Pleaſure of the Almighty to confer on any now the like miraculous Gifts, as he did on the Apoſtles heretofore, ſuch an Endowment would be more inviting than any Income or Dignity; and I dare be confident, that the moſt diſtinguiſhed of thoſe before whom I am now ſpeaking, would, without a Moment's Heſitation, relinquiſh what they have for ſo ample an Equivalent.

To reſt this Matter upon its true Bottom, the Foot of Reaſon; while we are acting only under the ordinary Grace of God, and have no Means of propagating our Religion but what are humane, it would be Enthuſiaſm to expect, that the Miſſionaries Office ſhould be ſupplied otherwiſe than Spiritual Cures are at Home, *viz.* By ſuch Encouragements, as

may

may invite thoſe who have proper Diſpoſitions to undertake them. There may indeed be now and then a Man of an uncommon Turn of Mind, and of ſo enterprizing a Genius, and warm a Zeal, as to go from an eaſie Settlement at Home, for the Sake of propagating the Goſpel where it is not yet taught. Such we are, no doubt, to *wiſh good Luck to in the Name of the Lord*, to give them our Aſſiſtance, and to pray that God will *proſper their handy-work*; but 'tis not to be expected, that there ſhould be many ſuch Volunteers, nor are we ſure that the few there are will have the Approbation, or eſcape the Cenſures of thoſe we are arguing with, more than others do who decline ſuch Expeditions.

It may perhaps be ſaid, that the firſt Teachers of the Goſpel were acted by ſuch a Zeal; and it may as truly be ſaid, that the firſt Hearers of it in like manner had ſo little Regard for the
Acts 4. Things of this World, that *they ſold their Lands*, and every Thing they had, *and brought the Money to the Apoſtles*, and were

were content to *enjoy all things in common*; but will any from thence infer an Obligation of doing the like now, when the Foundation of ſuch a Practice is wanting, and the Reaſons of it have ceaſed? What *Solomon* ſays of *Money*, may be more truly affirmed of the Power of Miracles, *viz.* That it *anſwereth all Things*. Little Reaſon therefore had they who were ſo furniſhed, to be ſollicitous *what they ſhould eat and drink, and wherewithal they ſhould be cloathed*; and indeed were the beſt preferred Men amongſt us able to carry their Revenues with them all the World over, they would be much worſe provided, and infinitely leſs capable of making Converts, than the firſt Teachers were, who, tho' they had *neither Silver nor Gold*, were ſufficiently able to relieve the moſt indigent, and could give Senſes, and Limbs, and Life it ſelf for their Charity: who without *Scrip or Purſe* could ſafely undertake the moſt hazardous Miſſion, were *in journeyings often*, and *in Perils by the* Acts 3. 6.

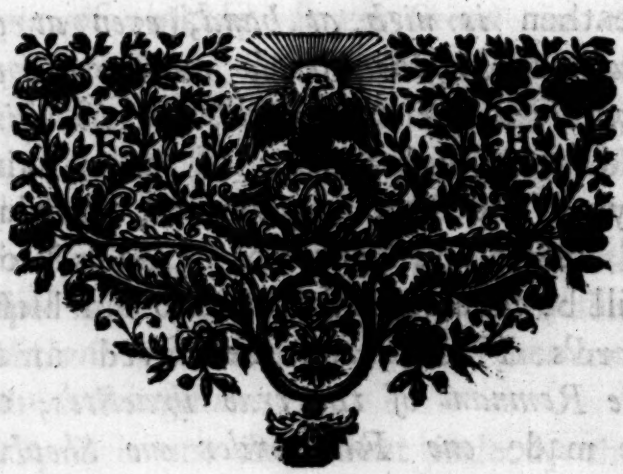
Heathen; and tho' frequently *perſecuted, were not forſaken*; tho' in Appear-
2 Cor. 6. 10. ance deſtitute, and *having nothing*, yet really, and in Effect, *they poſſeſſed all Things*.

Till this Power therefore of the Almighty ſhall graciouſly interpoſe, and in ſome ſuch Manner be beſtowed again: till the Time and Seaſon of the bringing in of the *Gentiles*, which is among the ſecret Counſels of God, ſhall be fully come, we can have little Hope of taking large Steps in the Work we have ſet our Hand to; but we have this Comfort and Encouragement, that our Deſign is laudable, and that the Progreſs we do make, and the Ground we gain, carries the Goſpel Light ſtill further, and is ſome Addition and Increaſe to our heavenly Father's Kingdom.

There is one Expedient indeed, that has been often talked of, but God knows when it will be put in Practice; which, next to a ſupernatural Aſſiſtance, is certainly of the greateſt Efficacy, and would remove the moſt cruel Ob-

Objection which ſtands againſt us; it is only this, that we would live according to what we profeſs, and to what we propagate; that our Syſtem of Goſpel Precepts may be delineated in our Practice; and the *Gentile* World, inſtead of being taught by Rule, may learn Chriſtianity by Imitation. When we ſhall have theſe irreſiſtable Arguments to offer, and ſuch *Signs and Wonders* ſhall appear, we may then conclude, that the Converſion of the Heathen *is nigh at hand, even at our Door; that the People will praiſe our God, yea all the People praiſe him*; and that Unbelievers of every kind, laying aſide their Ignorance, Hardneſs of Heart, and Contempt of God's Word, will be ſoon fetch'd Home to our bleſſed Lord's Flock, and be ſaved among *the Remnant of the true Iſraelites*, and be made *one Fold under one Shepherd Jeſus Chriſt our Lord*; who liveth and reigneth with the Father and the Holy Spirit, one God, World without End.

Grant this, we beſeech thee, moſt merciful Father, for the common Happineſs of Man, and for the Honour and Glory of thy great Name; to which be aſcribed, as is moſt due, all Majeſty, Dominion, and Power, both now and for evermore. *Amen.*



AN

AN ABSTRACT OF THE *Proceedings of the Society for the Propagation of the Goſpel in Foreign Parts, from the* 19th *of* February 1724, *to the* 18th *of* February 1725.

THE Society, beſides the Annual Subſcriptions of their Members, have received by Gifts and Legacies from ſeveral charitable Perſons, from the 29*th* of *January* 1724, to the 28*th* of *January* 1725, the Date of the Cloſe of laſt Year's Account, the ſeveral Sums following. Fifty Pounds, a Legacy bequeathed by the Reverend Mr. *Fletcher*, late of *Bloxam* in *Oxfordſhire*, by the Hands of the Reverend Mr. *Bull:* Another

l.	*s.*	*d.*
50	00	0

300 00 0 ther Legacy of three hundred Pounds, bequeathed by the Reverend Mr. *Thiſtlethwayte*, by the Hands of the Reverend Mr. Archdeacon *Brideoake* and Mr. *Joſeph Mede*, his Executors: A Benefaction
16 6 of ſixteen Shillings and ſix-pence from the Reverend Mr. *Tucker* of *Clifton* in *Glouceſterſhire*, by the Hands of Meſſieurs *Carpenter* and Company: Another of
2 00 0 forty Shillings from the Reverend Mr.
2 00 0 *Fenwick* of *Carleton*: Another of forty Shillings from the Reverend Mr. *Bewick* of *Barrow* in *Leiceſterſhire*, both by Mr.
10 00 0 *Newman*: Another of ten Pounds from a charitable Perſon in *Herefordſhire*, by
10 00 0 Mr. *Richard Hammerſley*: Ten Pounds from the Truſtees of Mr. *Barnabas Oley*'s Will, by the Reverend the Dean of St.
100 00 0 *Aſaph*: One hundred Pounds, the remaining part of Mrs. *Wotton*'s Legacy, by the Reverend Mr. *Henry Wotton* her Exe-
6 06 0 cutor: A Benefaction of ſix Guineas from the Reverend Mr. *Bate* of *Swarſton* in *Derbyſhire*, by Mr. *James Bate*: One
100 00 0 hundred Pounds, part of the Legacy of the Reverend Mr. *George Barnſley*, of five hundred Pounds, by the Hands of the Reverend Mr. *Thornton*: A Benefaction of
25 00 0 twenty five Pounds from an unknown Hand, by the Reverend Dr. *Lupton*:
1 01 0 Another of a Guinea from the Reverend Mr. *Richard Newlin*, by Mr. *Thomas*
1 01 0 *Hine*: Another of a Guinea from a Gentlewoman

tlewoman who deſires to be unknown, by the Reverend Mr. *Richard King* of *Topſham*: A Legacy of one hundred Pounds, bequeathed by the Reverend Mr. *Laſinby*: A Benefaction of two hundred Pounds, from a Perſon who deſires to be unknown, by the Reverend Dr. *Lupton*: Another of five Guineas from *A. B.* by the Hands of Mr. *Haveland*: Another of a Guinea from a Gentleman who deſires to be unknown, by Mr. *Moore*: Another of one hundred ſeventy five Pounds from Mrs. *Martha Trafford*; and another of one hundred Pounds from Mrs. *Elizabeth Trafford*, both by the Reverend Mr. *Montague Wood*: One hundred and fifty Pounds more, part of the Reverend Mr. *Barnſley*'s Legacy, by the Reverend Mr. *Thornton*: A Legacy of one hundred Pounds, bequeathed by Mr. *Henry Hoare*, and paid by his Executors: A Benefaction of three Guineas from a Gentleman in *Eſſex*, by the Reverend Mr. *Pearſon*: Another of one hundred Pounds from Mr. *Gilbert Simkin* of *Croſs* near *Plimouth*, by the Reverend Mr. *Boughton*: Another of fifty Pounds from a Gentleman in *Shropſhire*, by Mr. *William Corderoy*: Another of a Guinea from a Perſon who deſires to be unknown by Mr. *Newman*: A Legacy of fifty Pounds, bequeathed by Mr. *John Lightfoot*, received of his Executor Mr. *William Lightfoot*: Another of fifty Pounds,

100	00	0
200	00	0
5	05	0
1	01	0
175	00	0
100	00	0
150	00	0
100	00	0
3	03	0
100	00	0
50	00	0
1	01	0
50	00	0
50	00	0

Pounds, bequeathed by Mr. *Samuel Theyer*, received of his Executor Mr. *Stephen Welden:* A Benefaction of fifty Pounds, from the Honourable Mr. Juſtice *Forteſcue*, by the Right Reverend the Lord Biſhop of *London:* Another of five Guineas, from a Gentlewoman who deſires to be unknown, by the Reverend Dr. *Pelling:* Another of twenty Pounds, from the Reverend Mr. *Whall* of *Weſt Lynn* in *Norfolk*, by Mr. *Newman:* Another of two Guineas from a Perſon unknown, by the Reverend the Dean of *Chicheſter:* And another of two Pounds, from Mr. *John Lloyd* of *Hayes* near *Oſweſtry*. For all which Benefactions, the Society have returned their Thanks, by the Perſons that reported or paid them, excepting only ſuch as came from Perſons unknown, who are hereby deſired to accept the Thanks of the Society.

50	00	0
5	05	0
20	00	0
2	02	0
2	00	0
1773	1	6

Within the Time firſt mentioned, the following Gentlemen have been elected Members of this Corporation: The Right Reverend the Lord Biſhop of *Lincoln*; the Reverend Mr. *Gurdon*, Rector of St. *Edmond the King*; the Reverend Mr. *Alured Clark*, Prebendary of *Wincheſter*; the Reverend Mr. *Brock Rand*; Mr. *Lewis Thomas*; Dr. *Anthony Maurice*, Profeſſor of Divinity at *Geneva*; Mr. *John Cawood*, Merchant in *Carolina*; Mr. *Samuel Wragg*, Merchant in *London*.

The

The Society have this Year appointed the Reverend Mr. *Thomas Standard*, Miſſionary to *Brookhaven* in *Suffolk* County, in the Province of *New York*, with a Salary of fifty Pounds: The Reverend Mr. *Blacknall* to *North Carolina*, with the like Salary; and the Reverend Mr. *Lewis Jones* to St. *Helen*'s in *South Carolina*, with the ſame Salary; and have agreed to ſupply ſeveral other Cures in the Plantations in *America*, who have earneſtly requeſted the Society to ſend them over Miniſters of the Church of *England* to reſide among them; and have promiſed to join with the Society in contributing, according to their ſeveral Abilities, for the better Support and Maintenance of their Miniſters.

Beſides the certain Annual Charge of the Society, as Salaries to Miſſionaries, Catechiſts, and Schoolmaſters, which is very conſiderable, (as will appear by a Liſt thereof at the End of this Account) they have been at a great Expence in the Purchaſe of Bibles, Common-Prayer Books, and devotional Tracts, to be diſtributed by their Miſſionaries among their ſeveral Congregations; and in Gratuities to Miniſters, who have not any ſettled Allowance from them, *viz.* To the Reverend Mr. *Ehlig*, Miniſter among the *Palatines*,

tines, in the Province of *New York*, ſixty Pounds; being recommended by his Excellency Governour *Burnet*, as deſerving the Society's Favour, for his diligent Service there for three Years paſt: To the Miniſter of King *William*'s Pariſh on *James* River in *Virginia*, twenty Pounds: To the Reverend Mr. *Jones* at *Bonaviſta* in *Newfoundland*, thirty Pounds: To the Reverend Mr. *Heſſelius*, one of the *Swediſh* Miniſters lately returned to his own Country from *Penſilvania*, for his Service to the *Engliſh* Congregations there, thirty Pounds: And to two other *Swediſh* Miniſters lately arrived here, in their Way to *Penſilvania*, thirty Pounds, on their promiſing to aſſiſt, as Occaſion ſhall require, the Miniſters of the *Engliſh* Churches there; beſides ſeveral other Gratuities to their Miſſionaries and School-maſters, for their extraordinary Services to the Church in *America*.

The Society have received from their Miſſionaries ſeveral Accounts of the ſpiritual State of their reſpective Pariſhes, *&c.* purſuant to the ſtanding Orders of the Society; from whence we may judge, in ſome meaſure, of the Succeſs which has attended their Labours Abroad, and of the Neceſſity there ſtill is for the charitable Contributions of well diſpoſed Perſons, towards carrying on this great

and

and pious Deſign, *The Propagation of the Goſpel in Foreign Parts.*

From the Clergy of *South Carolina*, That the Church there continues in a very proſperous and flouriſhing Condition; and recommending to the Society the ſpeedy ſupplying the Pariſh of *Chriſt Church* with a Miniſter, it being vacant by the Reverend Mr. *Pownall's* Return to *England.*

From the Reverend Mr. *Pownall*, Miniſter of *Chriſt Church* in *South Carolina*, That the Number of his Communicants is about 30; that he has baptized ſeveral Children ſince his laſt; but his Endeavours with the Owners of the Slaves to bring them to the Knowledge of Chriſtianity, are ſtill unſucceſsful.

From the Reverend Mr. *Varnod*, Miniſter of St. *George's* Pariſh *South Carolina*, That ſince his laſt he has baptized three Negroe Children belonging to Mr. *Skeen*, and one to Mrs. *Hague*; that his Communicants are twenty three white People, and ſeventeen Negroes.

From the Reverend Mr. *Ludlam*, Miniſter of St. *James Gooſe-Creek*, *South Carolina*, That he has baptized thirty one Perſons, whereof four were Adults, and

two Negroes; that there are ſome few Negroes learning the Principles of Chriſtianity, which in ſome ſhort time he hopes will be found capable of being received into the Church by Baptiſm.

From the Reverend Mr. *Standiſh*, Miniſter at St. *Paul's*, *South Carolina*, That his Congregation is pretty large, and well behaved; that his Communicants are at preſent not above twenty, but has a Proſpect of their increaſing to twice that Number in a little time, and has baptized there three Adult Perſons; that he is going to viſit a vacant Pariſh, called St. *Bartholomew's*, where there are fourteen Perſons to be baptized.

From the Reverend Mr. *Morritt*, School-maſter at *Charles Town*, *South Carolina*, That his School daily increaſes, the Number of his Scholars being fifty two; ten of which are Charity Boys recommended to him by the School Commiſſioners there, two of which are *Molattas*; that he has ſent for, and daily expects to be brought to him, an *Indian* Youth, about twelve Years of Age, Son to one of the Chiefs of the *Creek* Nations, and hopes, if he can prevail with him to ſtay, and finds him tractable, he ſhall make a good Uſe of him.

From

From the Clergy of *Penſilvania*, That there are ſeveral large Tracts of Land in that Government inhabited, where there is neither Church nor Miniſter, and ſeveral Churches built in other Tracts, who are in great Want of Miſſionaries, particularly thoſe at *Kent*, *Apoquinomick*, *Briſtol*, *Parkiomen*, and *Whitemarſh*; that there is no Revenue belonging to the Church in that Colony; ſo that the Clergy chiefly ſubſiſt on the Bounty of the Society.

From the Reverend Mr. *Beckett*, Miniſter at *Lewes* in *Penſilvania*, That tho' they have already three Churches, at which he officiates alternately, which are conſtantly filled with pretty regular Congregations; yet the People living in the Middle of the Country have raiſed a Subſcription to build another Chappel in the Center of it; that the Number of the baptized every Year ſince his being there, has been never leſs than eighty; and on *Eaſter* and *Whitſunday* he had twenty ſeven Communicants.

From the Reverend Mr. *Holbrooke*, Miniſter at *Salem* in *New Jerſey*, That the People of his Congregation, tho' generally poor, have largely contributed towards the raiſing a neat Brick Church, in which they have had the Aſſiſtance of many

People

People at *Philadelphia*, and others in both Provinces; that since his coming there he hath baptized thirty three Children and five Adult Persons, but the Number of his Communicants is as yet but very small.

From the Reverend Mr. *Skinner*, Minister at *Perth*, *Amboy*, &c. in *New Jersey*, That the Number of Communicants at *Amboy* is increased from twenty five to thirty; that he has a large Congregation at *Piscatoqua*, where the Communicants are eighteen or nineteen, and from *Easter* 1724, to *Easter* 1725, has baptized forty three.

From the Reverend Mr. *Wayman*, Minister at *Oxford* in *Pensilvania*, That the People there have lately purchased a House, Orchard, and sixty three Acres of Land, for the Use and Habitation of a Minister; that there is a Congregation at *Whitemarsh*, about ten Miles distant, who are very desirous of a Minister, and have, for the decent Performance of divine Service, erected a goodly Stone Building; that the People at *Radnor* have obliged themselves to contribute 40*l.* Proclamation Money yearly, towards the Support of a Minister to preach to them in their own Language, many of them being Strangers to the *English*.

From

From the Reverend Mr. *Jeuney*, Miniſter at *Rye* in *New York*, That he has baptized two Adult Perſons and ſome Children, and has had two added to the Number of his Communicants.

From the Reverend Mr. *Bartow*, Miniſter at *Weſt Cheſter* in *New York*, That the Church is much in the ſame Condition as when he wrote laſt; and that in the Year 1724 he baptized thirty nine, two whereof were grown Perſons.

From the Reverend Mr. *Wetmore*, Catechiſt at *New York*, That the Number of Negroes and *Indians* baptized ſince his coming there, is eight Adults, and about as many Infants; that ſeveral Negroes come to the Communion, one of which is a new Communicant.

From Mr. *Huddleſtone*, Schoolmaſter at *New York*, That he teaches forty poor Children, recommended to him by the Mayor of *New York*, for the Allowance made him by the Society, to read and write, and inſtructs them in the Principles of the Chriſtian Religion.

From the Reverend Mr. *Johnſon*, Miniſter at *Stratford* in *Connecticut*, That the Church daily increaſes; that the Number of Communicants in that and the

the Neighbouring Towns is upwards of one hundred, forty of which have been admitted by him; and that they have lately opened their new Church, called *Chriſt Church*; and at *Fairfield* the People are alſo vigorouſly going forward in building a Church.

From the Reverend Dr. *Cutler*, Miniſter of the new Church in *Boſton*, That he hath a numerous and increaſing Congregation, who are very conſtant at Publick Worſhip; that the Number of his Communicants is ſeventy five, ſeventeen whereof live out of Town; that laſt Year he baptized twenty two Perſons, two of which were Negroes, one of them an Adult.

From the Reverend Mr. *Honeyman*, Miniſter in *Newport* on *Rhode Iſland*, That his Congregation is very much increaſed; that they are now building a large new Church; that in the Year 1724 he baptized forty three, among which were eight Adults, ſix of them Negroes and *Indians*, and one Negroe Child.

From the Reverend Mr. *Pigot*, Miniſter at *Providence* in *New England*, That his Congregation is generally one hundred, tho' the greater half not of that Town; that he hath baptized ſix Adult Per-

Perſons, and the Number of his Communicants is ſeventeen.

From the Reverend Mr. *Uſher*, Miniſter at *New Briſtol* in *New England*, That he has baptized five Adult Perſons, and admitted ſeven to the Communion; and that the Number of actual Communicants is thirty.

From the Reverend Mr. *Moſſom*, Miniſter at *Marble-Head* in *New England*, That ſince the 1*ſt* of *January* 1724, he hath baptized five Adults, two Men and three Women, and has ſeveral Adult Perſons preparing themſelves for Baptiſm, as alſo two Negroes, a Man about 25, and a Girl about 12 Years of Age, whom he purpoſes to baptize at *Eaſter*, after they ſhall have been Catechized publickly in the Church during *Lent*: That ſome new Communicants have been added this Year, particularly a *Roman Catholick* bred in *Ireland*, having renounced his Errors, has joined himſelf to them, and is a Man of a good Character, and of ſober Life and Converſation, and a whole Family of the Town of *Salem* have alſo joined them.

The whole Caſe of the College in *Barbadoes* being quite finiſhed, the Society have ſent over all Neceſſaries for

fitting up the Chappel within ſide forthwith, and will proceed to order all the other inſide Work to be done with all convenient Diſpatch.

The Auditors of the Society having examined their Accounts from the *29th* of *January* 1724, to the *28th* of *January* 1725; the State thereof is as follows.

Receipts.

	l.	*s.*	*d.*
By Intereſt of *South-Sea* Annuities, and *South-Sea* and *Eaſt-India* Bonds	104	18	10
By caſual Benefactions, Legacies, *&c.*	1773	01	06
By Monies paid at the Entrance of Members	8	08	00
By Annual Subſcriptions of the Members	516	14	00
By Rent	82	13	06
	2485	15	10
To which add the Ballance of the laſt Account	5286	02	02
And the ſame make together	7771	18	00

Diſ-

Disburſements.

	l.	*s.*	*d.*
By Payments of yearly Salaries to Miſſionaries, Catechiſts, Schoolmaſters, *&c.* and accidental Charges ——	2471	06	03
Remaining in Caſh, and Money lent to the *Barbadoes* Eſtate, *&c.* ——	5300	11	09
Total ——	7771	18	00

Yearly Income.

By Annual Subſcriptions of their Members ——	472	04	00
By Yearly Rent of Lands	57	10	00
By Intereſt of Monies laid out in Securities, purſuant to the Direction of the Donors ——	84	14	00
Total —	614	08	00

Yearly Expences.

By Annual Salaries to Miſſionaries, Catechiſts, and Schoolmaſters ——	1720	00	00
By Annual Salaries to the Treaſurer, Secretary, and Meſſenger ——	190	00	00
Total —	1910	00	00

The Barbadoes *Account.*

Receipts.

	l.	*s.*	*d.*
By Sale of 113 Hogſheads of Sugar received from *Barbadoes*, and ſold here — — — — —	1789	18	11
To which add the Ballance of the laſt Account	11	14	10
And the ſame make together	1801	13	09

Diſburſements.

Paid for ſundry Diſburſements for the Plantations and College in *Barbadoes* — — — — —	2010	04	11
Ballance due to the Treaſurer — — — — — —	208	11	02
And there is remaining in the Treaſurer's Hands 20 Hogſheads of Sugar undiſpoſed of.			

NOTE. The *Barbadoes* Eſtate is not applicable to the general Uſes of the Society, the ſupporting of Miſſionaries, Catechiſts, and School-maſters, *&c.* but is appropriated to particular Uſes mentioned in General *Codrington*'s Will.

The

The Names of the Society's Missionaries, Catechists, and School-masters, with their Yearly Salaries, and the Places to which they are appointed, as they stand on the List 28th *of* January 1725.

New England.

	L.
MR. *Honeyman, Missionary* at *Rhode-Island*	70
Mr. *Mossom, Missionary* at *Marble-Head*	60
Mr. *Mac Sparran, Missionary* at *Naraganset*	70
Mr. *Plant, Missionary* at *Newbury*	60
Dr. *Cutler, Missionary* at the New Church in *Boston*	60
Mr. *Pigot, Missionary* at *Providence*	60
Mr. *Usher, Missionary* at *New Bristol*	60
Mr. *Mills, Schoolmaster* at *Boston*	15
Mr. *Johnson, Missionary* at *Stratford* in *Connecticut*	60

New York.

Mr. *Bartow, Missionary* at *West Chester*	50
Mr. *Poyer, Missionary* at *Jamaica, Long-Island*	50
Mr. *Jenney, Missionary* at *Hempsted, Long-Island*	50
Mr. *Standard, Missionary* at *Brookhaven*	50
Mr. *Gildersleve, Schoolmaster* at *Hempsted*	10
Mr. *Cleator, Schoolmaster* at *Rye*	15
Mr. *Huddlestone, Schoolmaster* at *New York*	15
Mr. *Stoupe, Missionary* at *New Rochel*	50
Mr. *Wetmore*, Catechist at *New York*	50
Mr. *Forster, Schoolmaster* at *West Chester*	20
Mr. *Taylor, Schoolmaster* at *Staten Island*	15

New

New Jersey.

Mr. *Vaughan*, *Missionary* at *Elizabeth-Town* 60
Mr. *Skinner*, *Missionary* at *Amboy* —— 60
Mr. *Holbrook*, *Missionary* at *Salem* —— 60
Mr. *Ellis*, *Schoolmaster* at *Burlington* —— 20

Pensilvania.

Mr. *Ross*, *Missionary* at *Newcastle* —— 70
Mr. *Wayman*, *Missionary* at *Oxford* and *Radnor* —— 60
Mr. *Becket*, *Missionary* at *Lewes* —— 60

South Carolina.

Mr. *Hasel*, *Missionary* at St. *Thomas*'s —— 50
Mr. *Guy*, *Missionary* at St. *Andrew*'s —— 50
Mr. *Ludlam*, *Missionary* at *Goose-Creek* — 50
Mr. *Hunt*, *Missionary* at St. *John*'s —— 50
Mr. *Morrit*, *Schoolmaster* at *Charles-Town* 30
Mr. *Varnod*, *Missionary* at St. *George*'s —— 50
Mr. *Standish*, *Missionary* at St. *Paul*'s —— 60
Mr. *Jones*, *Missionary* at St. *Helen*'s —— 50

North Carolina.

Mr. *Blacknal*, *Missionary* —— 50

1720

N. B. The Society allow Ten Pounds worth of Books to each Missionary for a Library, and Five Pounds worth of small Tracts to be distributed among their Parishioners; and several other Parcels of Books as Occasion offers, and where the Society find them wanting.

AN

AN ABSTRACT OF THE CHARTER OF THE *The Society for the Propagation of the Goſpel in Foreign Parts.*

WILLIAM the Third, by the Grace of God, of *England*, *Scotland*, *France*, and *Ireland*, King, Defender of the Faith, *&c.* To all Chriſtian People, to whom theſe Preſents ſhall come, Greeting.

I. Whereas We are credibly informed, that in many of Our Plantations, Colonies, and Factories beyond the Seas, belonging to Our Kingdom of *England*, the Proviſion for Miniſters is very mean; and

and many others of Our ſaid Plantations, Colonies, and Factories, are wholly deſtitute and unprovided of a Maintenance for Miniſters, and the Publick Worſhip of God; and for lack of Support and Maintenance for ſuch, many of Our loving Subjects do want the Adminiſtration of God's Word and Sacraments, and ſeem to be abandoned to Atheiſm and Infidelity; and alſo for Want of Learned and Orthodox Miniſters to inſtruct Our ſaid loving Subjects in the Principles of true Religion, divers *Romiſh* Prieſts and Jeſuits are more encouraged to pervert and draw over Our ſaid loving Subjects to *Popiſh* Superſtition and Idolatry.

II. And whereas We think it Our Duty, as much as in Us lies, to promote the Glory of God, by the Inſtruction of Our People in the Chriſtian Religion; and that it will be highly conducive for accompliſhing thoſe Ends, that a ſufficient Maintenance be provided for an Orthodox Clergy to live amongſt them; and that ſuch other Proviſion be made, as may be neceſſary for the Propagation of the Goſpel in thoſe Parts.

III. And whereas We have been well aſſured, that if We would be graciouſly pleaſed to erect and ſettle a Corporation for the receiving, managing, and diſpoſing of the Charity of our loving Subjects, divers Perſons would be induced to extend

tend their Charity to the Uſes and Purpoſes aforeſaid.

IV. Know ye therefore, That we have, for the Conſiderations aforeſaid, and for the better and more orderly carrying on the ſaid charitable Purpoſes, of Our ſpecial Grace, certain Knowledge, and mere Motion, Willed, Ordained, Conſtituted and Appointed, and by theſe Preſents, for Us, Our Heirs and Succeſſors, do Will, Ordain, Conſtitute, Declare and Grant, That the moſt Reverend the Lords Archbiſhops of *Canterbury* and *York*, the Biſhops of *London* and *Ely*, the Lord Almoner and Dean of *Weſtminſter* for the Time being, and ſeveral others of the Lords the Biſhops, the Nobility and Gentry, to be erected in manner as hereafter directed, be, and ſhall for ever hereafter be, and by virtue of theſe Preſents, ſhall be one Body Politick and Corporate, in Deed and in Name, by the Name of, *The Society for the Propagation of the Goſpel in Foreign Parts.*

V. And that by the ſame Name they ſhall have perpetual Succeſſion.

VI. And that they ſhall be able and capable in Law to purchaſe 2000*l. per Annum* Inheritance, and Eſtates for Lives or Years, Goods and Chattels of any Value; and to Grant or Demiſe the ſaid Eſtates for thirty one Years in Poſſeſſion only, and not in Reverſion, at the full

Rent, in case no Fine be taken; and in case a Fine be taken, a Moiety at least of the full Value shall be reserved.

VII. And that by the Name aforesaid, they shall, and may be able to Plead, and be Impleaded, and to act and do all other Matters, in as ample Manner and Form as any other Subjects of this Realm, or any other Body Corporate within this Realm of *England*, can or may do.

VIII. And that the said Society for ever hereafter, shall have a common Seal; and that it may be lawful for them to alter the said Seal as they shall think best.

IX. And for the better Execution of the Purposes aforesaid, We do grant to the said Society, that they shall Yearly meet on the third *Friday* in *February*, between Eight and Twelve in the Morning, at a convenient Place appointed by the Society, to choose a President, one or more Vice-presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers for the Year ensuing, who shall take an Oath for the due Execution of the Office they are chosen into.

X. And Our farther Will and Pleasure is, That the first President of the said Society, shall be *Thomas*, by Divine Providence, Lord Archbishop of *Canterbury*, who in Thirty Days after the passing of this

this Charter, ſhall iſſue Summons to the Members of the Society, to Meet and Elect Vice-preſidents, Treaſurers, Auditors, Secretary, and other Officers, to continue till the third *Friday* in *February* 1701.

XI. And that if any Officer die, or be removed, the Preſident, or one of the Vice-preſidents, may ſummon the Members of the Society to meet and chooſe another in his Place.

XII. And We do further Grant, That the ſaid Society ſhall meet to tranſact Buſineſs on the third *Friday* in every Month, or oftner if need be; and at ſuch monthly Meeting may elect ſuch Perſons to be Members of the Corporation as they ſhall ſee fit.

XIII. But Our Will and Pleaſure is, That no Act of the Society ſhall be valid, unleſs the Preſident, or ſome Vice-preſident, and ſeven other Members be preſent, and the Majority of them conſenting thereto.

XIV. And Our further Will and Pleaſure is, That the ſaid Society may at the Firſt and Second Meeting of the Society, or at any Meeting on the third *Friday* in the Months of *November*, *February*, *May*, and *Auguſt* Yearly for ever, and at no other Meetings of the Society, make By-Laws, and execute Leaſes.

XV. And that the ſaid Society at any Meeting may depute fit Perſons to take

Subſcriptions, and collect Money, contributed for the Purpoſes aforeſaid.

XVI. And may remove ſuch deputed Perſons, and cauſe publick Notification of this Charter, and the Powers thereby granted, in ſuch Manner as they ſhall think moſt conducible to the Furtherance of the ſaid Charity.

XVII. And Our further Will and Pleaſure is, That the ſaid Society ſhall Yearly give Account to the Lord Chancellor, or Lord Keeper, and two Chief Juſtices, or any two of them, of all Monies received and laid out by them, *&c.* Witneſs Our Self at *Weſtminſter*, the Sixteenth Day of *June*, in the Thirteenth Year of Our Reign.

Per Breve de Privato Sigillo

COCKS.

A LIST of the Members *of the* Society for the Propagation of the Goſpel in Foreign Parts, *drawn up in an Alphabetical Order.*

Note. The *Members* firſt Incorporated by the *Charter*, are diſtinguiſhed from ſuch as have been ſince elected, by an Aſterisk *.

A.

MOST Reverend *Hugh*, Lord Archbiſhop of *Armagh*.
Right Revd. *John*, Lord Biſhop of St. *Aſaph*.
Dr. *Achenbach*, Chaplain and Eccleſiaſtick Counſellor to the King of *Pruſſia*.
Mr. *Edward Adderly*.
Abel Alleyne Eſq;
Roger Altham D. D. Archdeacon of *Middleſex*.
Monſieur *Ancillon*, Chaplain to the King of *Pruſſia*.
Francis Anneſley Eſq;
Edward Arrowſmith, M. A.
Francis Aſtry, D. D. Treaſurer of St. *Paul's*.
Iſrael Anthony Aufrere, M. A.
Joſeph Ayloffe Eſq;
Major *John Ayſcough*.

* Right

B.

* Right Reverend *George*, Lord Bishop of *Bath* and *Wells*.
Francis Barnard, M. A.
Philip Bearcroft, M. A.
Right Revd. Dr. *Bilberge*, Bishop of *Stregnetz* in *Sweden*.
John Baker, B. D.
Edward Barker Esq;
Dr. *Bashuisen*, Professor of *Anhalt*'s College.
Mr. *John Basket*.
James Basnage, M. A. at the *Hague*.
Sir *Edward Becher*, Alderman of *London*.
Mr. *Isaac Behaghel*, Merchant at *Frankfort*.
Dr. *Bentheim*, Provost at *Brunswick*.
Richard Bently, D. D. Archdeacon of *Ely*.
William Berriman, D. D.
John Biby, M. A.
Thomas Bisse, D.D. Chancellor of *Hereford*.
Albert le Blanc, M. A.
Jonathan Blenman Esq;
Frederick Bonet Esq;
* *George Booth*, D. D. Dean of *Bristol*.
Matthew Brailsford, D. D. Dean of *Wells*.
* *Thomas Bray*, D. D.
Robert Breton, M. A.
Rad. Bridges, D. D.
John Bridger Esq;
* *Thomas Bromfield* Esq;
William Tredwell Bull, M. A.
Richard Bundy, M. A.

MOST

C.

MOST Revd. *William*, Lord Archbiſhop of *Canterbury*, Preſident.
Right Revd. *John*, Lord Biſhop of *Carliſle*.
Right Revd. *Edward*, Lord Biſhop of *Coventry* and *Litchfield*.
Moſt Revd. *William*, Lord Archbiſhop of *Caſſel*.
Right Hon. *John* Lord *Carteret*.
Right Revd. *Edward*, Lord Biſhop of *Chicheſter*.
Mr. *Richard Cambridge*, Merchant.
Nathaniel Caſtleton Eſq;
John Chardin Eſq;
Mr. *Matthew Chriſtoffers*, Merchant at *Amſterdam*.
* Sir *Thomas Clarke*.
Samuel Clarke, D. D.
Alured Clarke, M. A.
Francis Clerke, LL. D.
Godfrey Clermont, M. A. at *Amſterdam*.
William Colnet, D. D.
* *John Comings*, Eſq; Serjeant at Law.
John Colleton Eſq;
Sir *Clement Cottrel*.
* *Rowland Cotton* Eſq;
Monſieur *Coulez*, Dean of the *French* Miniſters at *Hall*.
Daniel Coxe Eſq;
Honourable *Charles Craven* Eſq;
Sir *Thomas Croſſe* Bart.

Right

D.

RIght Revd. *William*, Lord Biſhop of *Durham*.
Right Revd. *Richard*, Lord Biſhop of St. *Davids*.
Moſt Revd. *William*, Lord Archbiſhop of *Dublin*.
* Right Hon. *William* Lord *Digby*.
Daniel Debat, M. A.
Francis Dickins Eſq;
Abraham de St. Denis, M. A.
—— *Dibben*, D. D.
Sir *John Dolben*, Bart. D. D.
Philip Dwight, D. D.

E.

RIght Revd. *Thomas*, Lord Biſhop of *Ely*.
Vigerus Edwards Eſq;
Monſieur *L'Enfant*, Chaplain to the King of *Pruſſia*.
Mr. *John Evans*, Merchant.

F.

*THomas *Frank*, M. A. Archdeacon of *Bedford*.

G.

RIght Revd. *Joſeph*, Lord Biſhop of *Gloucester*.
* Right Hon. *Francis* Lord *Guilford*.

The

The Reverend Mr. *Ezekiel Galatine* of *Geneva.*
* *John Gaſcarth*, D. D.
* *Edward Gee*, D. D. Dean of *Lincoln*, and Prebendary of *Weſtminſter.*
Mr. *Thomas Gilbert.*
Thomas Gilpin Eſq;
Henry Godolphin, D.D. Dean of St. *Paul's.*
Thomas Gooch, D. D. Archdeacon of *Eſſex.*
William Gordon, M. A.
Thomas Greene Eſq;
The Honourable Mr. *Gulman*, Reſident for His Majeſty at *Frankfort.*
Brampton Gurdon, M. A.

H.

RIght Revd. and Hon. *Henry* Lord Biſhop of *Hereford.*
Robert Hales Eſq;
Hugh Hall Eſq;
John Hancock, D. D.
John Hanger Eſq;
Francis Hare, D. D. Dean of *Worceſter.*
Robert Hardeſty Eſq;
Mr. Auditor *Harley.*
* *Gideon Harvey*, M. D.
William Hay, M. A.
John Hay, M. A.
Humphrey Henchman, LL. D. Chancellour of *London.*
Monſieur *L'Hermitage.*

William Heyſham Eſq;
Richard Hill, M. A. Fellow of *Eton*.
* Mr. *John Hodges*, Merchant.
John Hungerford Eſq;
Robert Hunter Eſq;
* Sir *William Huſtler* Bart.
Michael Hutchinſon, D. D.
Archibald Hutcheſon Eſq;

I.

Daniel Jablonski, D. D. Chaplain to the King of *Pruſſia*.
Nicholas Jeffries Eſq;
Robert Johnſon Eſq;
Charles Irvine, M. A.

K.

* Right Hon. the Lord *King*, Baron of *Ockham*, Lord High Chancellour of *Great Britain*.
Abel Ketelbey Eſq;
* *Richard King*, M. A.
John King, D. D. Maſter of the *Charter-Houſe*.

L.

Right Revd. *Edmund*, Lord Biſhop of *London*.
Right Revd. *Richard*, Lord Biſhop of *Lincoln*.
John Lynch, M. A.
Samuel Liſle, D. D.

* *Tho-*

* *Thomas Littel*, D. D. Prebendary of *Norwich.*
Sir *Nathaniel Lloyd*, LL. D.
Revd. *Amy Lullin* of *Geneva.*
William Lupton, D. D. Prebendary of *Durham.*

M.

*SIR *Humphrey Mackworth.*
Thomas Mangey, LL. D. Prebendary of *Durham.*
* *Margaret* Profeſſor *Oxon.*
* *Margaret* Profeſſor *Cantab.*
John Marſhal, LL. D.
Nathaniel Marſhal, D. D.
John Maſon, M. A.
Dr. *Anthony Maurice*, Profeſſor of Divinity in *Geneva.*
Richard Mayo, D. D.
John Morrice, M. A.
Anthony Meek Eſq;
Dr. *Meig* at *Heydelburg.*
John Meller Eſq;
* *William Melmoth* Eſq;
Philip Menard, M. A.
Sir *John Meres.*
John Millington, D. D.
Abbot *Molanos* at *Brunſwick.*
* *John Montague*, D. D. Dean of *Durham.*
Ferdinand Montmoulin of *Neufchatel.*
Arthur Moor Eſq;
Col. *Lewis Morris.*
Robert Moſs, D. D. Dean of *Ely.*

N.

RIght Revd. *John*, Lord Biſhop of *Norwich.*
William Needham, M. A.
* *Daniel Nichols* Eſq;
Honourable *Francis Nicholſon* Eſq; Governour of *South-Carolina.*

O.

RIght Revd. *John*, Lord Biſhop of *Oxon.*
Monſieur *Olearius*, Profeſſor of *Leipſick.*
Edward Oliver, B. D.
J. F. Oſtervald at *Neufchatel.*
* Sir *Arthur Owen* Bart.

P.

RIght Hon. *Thomas* Earl of *Pembroke.*
* Right Revd. *White*, Lord Biſhop of *Peterborough.*
Mr. *William Parrot*, Merchant.
Zachariah Pearce, D. D.
John Pelling, D. D. Canon of *Windſor.*
Ralph Perkins, D. D. Prebendary of *Ely.*
* Sir *John Philipps* Bart.
Honourable Col. *Richard Philipps.*
Thomas Pigot, M. A.
Thomas Pitts Eſq;
G. *Polier*, Profeſſor at *Lauſanne.*

Q.

RIght Hon. Marquiſs *du Queſne.*

* Right

R.

* RIght Revd. *Samuel*, Lord Biſhop of *Rocheſter*, Dean of *Weſtminſter*.
Thomas Railton Eſq;
Gilbert Ramſay, M. A.
Brock Rand, M. A.
* *Regius* Profeſſor *Oxon.*
* *Regius* Profeſſor *Cantab.*
Peter Reval, M. A.
Richard Rooth Eſq;

S.

RIght Revd. *Thomas*, Lord Biſhop of *Sodor* and *Man*.
Revd. Mr. *John Saraſin* of *Geneva*.
Right Revd. Dr. *Swedborg*, Biſhop of *Scara* in *Sweden*.
Timothy Salter Eſq;
Lewis Saurin, M. A.
Monſieur *Scardius*, Chaplain to the King of *Pruſſia*.
Monſieur *Scheurer*, Profeſſor at *Berne*.
Monſieur *Schmidtman*, Eccleſiaſtick Counſellour to the King of *Pruſſia*.
John Sharp Eſq;
Thomas Sherlock, D. D. Dean of *Chicheſter*.
—— *Shippen*, D. D. Principal of *Braſen-Noſe* College, *Oxon*.
Honourable *Samuel Shute* Eſq; Governour of *New-England*.
* *Frederick Slare*, M. D.
Joſeph Smith, D. D.

Right

Right Honourable *Edward Southwell*, Esq;
Thomas Spateman, M. A.
Monsieur *Sperletee*, Counsellor to the King of *Prussia*.
Honourable Col. *Spotswood*.
* *George Stanhope*, D. D. Dean of *Canterbury*.
* *William Stanley*, D D. Archdeacon of *London*, and Dean of St. *Asaph*.
William Stratford, D. D. Canon of *Christ-Church*.
Philip Stubbs, B. D. Archdeacon of St. *Albans*.
Benjamin Sweet Esq;

T.

* Right Hon. *Thomas*, Earl of *Thanet*.
Edward Tenison, D. D. Archdeacon of *Carmarthen*.
Mr. *Lewis Thomas*.
Mr. *John Torriano*, Merchant.
L. Tronchin, D. D. at *Geneva*.
Nicholas Trot Esq;
J. A. Turretin, D. D. at *Geneva*.

U.

Right Hon. *George Verney*, Lord *Willoughby* of *Broke*, and Dean of *Windsor*.
Right Revd. Dr. *Ursini*, Bishop in *Prussia*.
Samuel Verenfeldts, D. D. at *Basil*.
* *James Vernon*, jun. Esq;

* Right

W.

*Right Revd. *Richard*, Lord Biſhop of *Winton.*
Right Revd. *John*, Lord Biſhop of *Worceſter.*
William Walker Eſq;
Joſhua Walker, B. D.
John Walter Eſq;
Thomas Wentworth Eſq;
Robert Weſton Eſq;
Mr. *Samuel Wragg*, Merchant.
Thomas Wroughton, M. A.

Y.

MOST Revd. *Lancelot*, Lord Archbiſhop of *York.*
John Younger, D. D. Dean of *Sarum.*

SEVERAL Charitable Perſons being inclined to leave Legacies to this Society, the Society have thought proper to publiſh a Form how ſuch Legacy may be expreſſed, to prevent any Scruple which may ariſe concerning the ſame:

ITEM. *I give to the* Society for the Propagation of the Goſpel in Foreign Parts, *the Sum of* *to be apply'd towards carrying on the Charitable Purpoſes for which they were Incorporated.*

If Lands or Tenements are intended to be given, then thus:

I *Give and deviſe all thoſe*, &c. (here the Lands, Tenements, or Hereditaments, are to be deſcribed, as the Caſe requires) *unto the* Society for the Propagation of the Goſpel in Foreign Parts, *and their Succeſſors for ever, towards carrying on the Charitable Purpoſes for which they were Incorporated.*

Direct to *William Tryon*, Eſq; Merchant, in *Lime-ſtreet*, *London*, Treaſurer of the Society.

And to the Reverend Mr. *David Humphreys*, Secretary, at the late Arch-biſhop *Teniſon*'s Library, near the *Mews*, *London*.